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A Continuation of
M. JOHN-AMOS-COMENIVS
School-Endeavours.

O R
A Summary Delineation of
Dr. CYPRIAN KINNER Silesian
His Thoughts concerning Education:

O R
The Way and Method of Teaching.

Exposed to the ingenuous and free Censure
of all Piously-learned men.

*The which shal shortly be seconded with an Elucidarium or Commen-
tary to open the Sense of whatsoever is herein contained,
chiefly of what is paradoxall and obscure,
(if any such shall appear to be.)*

Together with an Advice how these
Thoughts may be succesfully put in Practice.

**Translated out of the Original Latine, trans-
mitted to Sam. Hartlib: and by him published,**
and in the name of many very Godly and Learned Men, recom-
mended to the serious Consideration, and liberall Assistance,
of such, as are willing to favour the Reformation of all
Christian Churches and Common-wealths:
but more especially the Good and
Happines of these United
Kingdoms.

Published by Authority.

Printed for R. L. in Monks-well street.

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*A Brief Information concerning Doctor Kinner
and his Undertakings.*



When we look upon the ways of most men now adays we see, that although many have a special esteem of Learning, and cry it up highly in those who have attain'd thereunto: yet few there are that have any great Zeal to propagate it unto others: and of those few whose affections may lye somewhat that way, in a whole Age, hardly shall wee find one or two, who are willing to neglect themselves to doe service unto others, or casting themselves upon Divine Providence, to postpone wholly their private and single Interests, unto the Publike Good of many, therefore when it pleaseth God to raise up and put forth such Publike Spirits, as sometimes he doth offer, for a blessing to the Society of Mankind; all others, that have any true love to Vertue, and esteem of Learning, or with Uprightness favour Publike Enterprizes: should appear on their behalf, to give them that encouragement, which may bring the Works whereunto God hath fitted them, unto some perfection. For hereunto God doth call us, by the offer of such opportunities, namely, that in the Communion of Saints we should appeare for the advancement of his Kingdome, that the things, which neither we nor any one can do by himself alone, all of us according to our ability, should joyntly promote, as members of each other; to shew that we have a love to the Body of Christ, and would gladly be helpers unto the Truth, and the manifestation of the Glory of our God therein. Such an opportunity is

now afforded unto us in the Person of one Doctor *Cyprian Kinner*, a Man of singularly eminent gracious and naturall Parts, and of a very Publike Spirit, who by birth being of very honest parents, and well educated in *Silesia*, hath had from his youth, a speciall inclination to advance that part of Learning, which is the foundation of all the rest, and without which all the other parts will be obstructed and remain imperfect both in Church and Common-wealth; that is, the right Education of Children, to bring their Scholasticall Studies unto some regular course and perfection. A Work which every where to the great prejudice of Christianity, and the whole state of Humane Felicity, is much neglected, which for this very cause ought so much the more to be minded by generous and noble Spirits, who seek not themselves, but the Glory of God in all their wayes. And although at first, the aforesaid Doctor *Kinner*, did meet with the ordinary difficulties, which attend Publike Undertakings; namely, little encouragement from any; and no support for livelihood in following these Studies; Yet he left not off his Designe to prosecute the same; but that he might have a subsistence with more comfort then by the way of Schooling could be obtained: he did betake himself unto the Studies of Law and Physick, which ordinarily in those Parts, yield a plentifull livelihood unto those that follow them. And having soon by the eminencie and vigour of his naturall abilities, made himself perfect therein, he took the Degree of Doctor in both those Faculties, and in processe of time through Gods blessing upon him in those ways; hee was in great esteem amongst all that knew him: and especially honoured by the Duke of *Brieg* and *Lignits*, who made him one of his Privy Counsellors: and by his favour and his own merits having married a Lady of great wealth: he did reassume his Designe of advancing the Reformation of Schools, and the Education of Children, and having an Extraordinary Zeal for that publike Work: he did set apart of his Ladies estate, with her consent, the sum of 12000 Rixdollers (which doth amount to more then 2000 and 600 li. sterling) which was dedicated to entertaine a Correspondency with Learned men on that subject, & to ripen and pub-

pub'ish his Thoughts to the World concerning the same, but hee had not been long upon that course, when it pleased God to disappoint those purposes, by the comming in of the Imperiall Army into *Silesia*, by whose cruelty he being dispoiled of his whole estate, was driven out of his Countrey into exile with his Lady, and Family where he hath wrestled many yeers with the difficulties incident to that state: hardly maintaining himself, sometimes by being employ'd in Civill Affaires, sometimes by applying himself unto the practice of Physick. Amongst other places he did passe sometime of his Exile in *Transylvania* and *Hungaria*; where his acquaintance with Master *Alstedius*, and Master *Bisterfeld*, and other Learned men of chief note, and his constant Zeal to promote the Reformation of Schooling; did cause many upon the report of their esteeme of his thoughts & endeavours on that subject, to take speciall notice of him; and amongst others M. *Comenius* (who was by the liberality of a private Gentleman maintain'd, and set apart to further the same Designe) having gotten information of him: and what his inclinations and abilities were to be helpfull in the work, which he had in hand, did invite him to come unto him in *Prussia*, that they might joyne their thoughts and endeavours together for the Advancement of their Common Aimes: which Doctor *Kinner* did readily condescend unto, and after a yeare or two, when by their mutuall communications and joint labours, they had ripened severall matters (which will shortly come to light) Master *Comenius* was called away by the *Moravian-Bohemian* Church at *Lefno*, where now he is, and Doctor *Kinner* being taken off from his private way of subsistence, and engaged upon the Object of his publike thoughts, is left alone in *Prussia* at *Dantzick*, to depend upon Providence. Whiles Mr. *Comenius* was with him he had a share in that which was allowed unto him for his maintenance, but he now being gone, Doctor *Kinner* is left in a great straight; On the one side, his zealous affection and love to so necessary a Work, wherein he hath made so great progresse, draws him to apply himself wholly unto it; on the other side, his want of necessary means to subsist, and to be able to publish that which he
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already hath done, doth draw him from it to employ himselfe to other private employments.

Between these two extremities, not knowing what the Providence of God will finde out and ordain for him, he hath cast himselfe upon it, and offering his endeavours before all to the publike, hee hath engaged himselfe by a Vow unto God (which is the strongest assurance he can give of his faithfulness) to dedicate his whole time to the prosecuting of the Designe, whereof the Summary is herewith adjoyned; if God will be pleased to continue, for a yeare or two, his life, and procure him assistance therein; which desire of his doth deserve so much the more encouragement from all such as love to have a hand in publike works of so great use and importance, by how much it is modest and reasonable, for he wisheth onely for subsistence, so long till the Commentary or some larger Exposition of the Heads of matters contained in the Summary can be published, that the Godly-wise who favour such Publike Enterprizes, may be able to judge how serviceable his Worke and Abilities may be to the ways of Reformation, and whether or no the rest of his life should not be set apart for the full accomplishment thereof. If this much onely at first may be obtained by the publike heartednesse of such which wish well to the advancement of Gods glory, and are not unwilling to contribute some liberall help which they can spare towards the most likely and effectuall wayes, which as yet have been offered for the right framing of Childrens studies to the readie attainment of vertue and knowledge. If (I say) this way be obtained, it will be a great advantage unto a further propagation of Christs Kingdom, and a speciall comfort in these evill times, unto faithfull souls that shall not withdraw their hands from giving assistance thereunto, for they shall have a share in the honour of repairing the Walls of our desolate *Jerusalem*, and be registred amongst those that have laid the foundations of many Generations.



The Summary Delineation of Doctor CYPRIAN KINNER,

To the Courteous READER.



Now these Aphorisms concerning the Method of Instruction were begotten in me, thou shalt shortly know, when they shall again be exposed to thy View in a new habit, and cleared of all strangeness, obscurity, and Impossibility by a peculiar Commentary or Elucidarium. There (Thou Reader that lovest the studie of Education whosoever thou art) shalt be inform'd of that, and many other things besides, and shalt be also entreated to give thy free Censure upon them. The Reason why I forestall with this apart, the Edition of those other things, is, That (forasmuch as the Commentary when perfected will be of a larger Bulke then I hoped, and hath also met with unexpected hinderances) I might in the meane time have Copies to communicate to such Friends as desired them, and that this, (how little soever it be) may by giving thee notice of the Designe, by little and little prepare thee for a more mature Censure thereupon. For having once published the said Commentary it is not my Intention to attempt any thing else of this Nature, till I shall be confirmed by the Votes of Piously-learned men, that it will be worth the while to proceed. For whatsoever I have done, must according to it's deserts either stand or fall, yea perish, by the Censure of such persons.

But be pleased to understand these few things before-hand, viz. that the drift of my Invention for Teaching is, That all Things Necessary to
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To the Reader.

be known may be instilled into Learners without the troublesome getting of things by heart, without the usuall confused multitude of Books, and without the ill Custome of Dictations, by the only meer help of sensible Objects, and by Talk, and Exercise both serious and by way of sport and pastime, with so much firmnesse (as I believe) that nothing thereof shall easily be forgotten, with that soundnesse and certainty, that no man shall easily refuse it, and in that fulnesse and plenty that nothing either necessary or usefull (especially of Things Domestick and Usefull) can be further desired, Moreover, with that simplicity and plainnesse, that all Ages, Wits, Dispositions and Sects may be indifferently admitted unto this Method. For it propoundeth nothing, but what every man may with his owne Senses truly and properly conceive as an Ens or a Thing in being; and apprehend it as true, by his own Mother knowledge, and also by Inbred Instinct, desire it as Good. The Convenience, Possibility, and every Processe of this Method, I shall as shortly as I said before, more fully represent in that Elucidarium or Commentary.

In the meantime these lines I hope may suffice, to the more apprehensive Judges of things, and such as are pleased, with a succinct, compleat brevity. For those men understanding beyond what they read, will looking through the whole Designe, easily see what is behinde, and without any difficulty, know the Lion by this print of his Paw.

Farewell.



In the name of GOD.

IN my way of Teaching School, I aime at three Marks *Piety, Learning, and Civill Prudence.*

2 To the hitting of each Mark (or obtaining of each end) I assigne certain steps, to every step, certain tasks, each of which task's, comprehends certain lessons. I intend also herewithall a Directory how to order the Formes in my Schools, how to speak to my Scholars in each lesson, and how to facilitate the Impression or Remembrance of them.

3 For the Implanatation of *Piety*, I make three steps. *viz.* The taking Men off from the love of the World, Resignation of their own love, and exercise in the love of God.

4 Under the love of the World are contained Pleasure, Riches and Honour, under Self-love, Wisdom, Strength and Life: under the love of God, Faith, Hope, and Obedience.

5 My Scholars therefore by and by after their first admittance must be taught, led and accustomed to avoid the former, to disesteem the other, and to make much of the latter. In the practice whereof the degrees thereof being still observed, they are to be held and kept, not only, during the whole course of their Instruction; but their whole life also.

6 Towards the obtaining of *Learning*. I appoint three steps, *viz.* three for the knowledge of Things, three for the framing of Words, and three for direction of the Thoughts and Conceptions of the minde.

7 Having first ranked all Things into proper Classes I teach their Marks or Signatures, their Frame or Structure, with their Vertues and Operations that every Novice-learner may understand what

every Thing is, what they contain, and what they do, (that is where-
unto they serve.)

8 Having taught to pronounce the words first in the Mother tongue signifying each Thing, I shew next how to shape the Character or Letter signifying those words, then their setting together so as to make a compleat Language, and lastly, the use of this language towards the learning of any other. That the Learner hereby may know, how to communicate his Thoughts to the absent, and partake of theirs, and to draw out of both Ancient and Modern Authors, whatsoever of humane and divine knowledge is contain'd in their writings.

9 Touching the Conceptions of the minde (which are to be knowingly applied to Things) I teach how to guide the proceedings of the Invention, Judgement upon, and Order of them; That my Auditors may know how to finde out unknown Things, to distinguish the doubtfull, and to put in order the confused and distracted.

10 In the first step or degree to learning (as I said before) I expound the Marks or Signatures of Things, first naming them when brought to our sight in our Mother tongue, then describing the outward habit as well totall as particular of each, and that by its three-fold accidents: Lastly, teaching them to apprehend them distinctly, by some one or more differentia characters.

11 I shew Naturall Things in the living book of Nature; Things Artificiall in the Shops and Work-houses of their Makers, & both of them in the Repositories of their figures, & representations w^h belong to our School, where I shew them either living or carved, (yet as neere the life as may be) or at least painted. As for Things Divine (so many of them as are expedient to be known) I fetch them, and explain thereof out of Holy Scripture. Lastly, I compare the Marks of one Thing with those of another, shewing what Things do altogether, what do more or lesse according to some particular respects, and what do not at all agree in their said marks or signatures. So as their outward likeness or unlikeness may be more clearly knowne, may stick more fast in the memory; and that the way may be laid, to
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look into the conformity and deformity of their fabrick or structure.

13 In the second step, I explicate the frame and structure of Things, and first Analytically, or by taking them in pieces, wherein I divide them (first known by their outward Marks) into their Integral parts, as also Things naturall into their parts, Essentiall and Accidentall; So that in the former, the Artifice of their Mechanicall connexion, and in the other the proportion of Elements mixt, whereof they are made, and so the very ground and species of their outward Marks, may be set before our Eyes and the causes of their subsistence durability and operations, may be rightly rendred.

14 Then Synthetically or by way of Composition, where I shew to the very eye how Nature, Art and God himself, produce their works (each of them his own) by designing them, doing and undoing them, that the Learner may know how to imitate, make or change any thing, that is lawfull, profitable or necessary.

15 At length Syncritically, or by comparing the structure of Things together, and shewing what Things doe agree, either in their, Active or Passive Principles, or in their Organicall parts, either throughout, partly, or not at all, so that there inward likeness, or unlikeness, may appeare also, and the way laid by these structures of Things to know their Vertues, as before by the Signatures to know their Structure.

16 In the third step I teach the Vertues and operative Faculties of Things, and first of all I teach in generall, how by their signature and structure (found out as before and considered together) to know their strength and powers (*viz*: of Things Naturall, as they are quickened by such or such a spirit, of Things Artificiall, as they are so or so used, by the work-men; of Things Divine as they are thus or thus applied by men) as also the motions, arising from their said Powers, their effects from their Motions, and lastly their Uses and service in the world.

17 Then I expound in speciall what effects all things worke upon their Countercopy Man in particular, who is the Ruler, Conqueror, and *Moderator* of them all, and how they conduce either to Food

or Medicine, to Clothing or Housing or to Delight or Information.

18 Then in a yet more especiall manner, I shew how that Man and only him, containes within himselfe, the vertue of all other things in the world, and that he is furnished with various abilities, to understand, imitate or change any of them, so that he is a true *Microcosme*, and an expresse Image of the *Macrocosme*, yea of God the Creator himselfe.

19 In the fourth step I teach the way of representing by Characters, the words of our Mother tongue, and how to pronounce them, so represented, teaching my Scholars how first to fashion lines, whereof afterwards letters are made, then the whole letters themselves, lastly, syllables arising from the composition of letters, and then they are to pronounce, or sound those letters and syllables, and to find them up and down, in books of severall prints, always proceeding from the more simple and easie lines, letters and syllables, by the more compounded, to the most compound, and complexed of all.

20 Then I set my Scholars so long exercised in spelling, till they can do it *extempore*, to write and pronounce whole words, still observing the former graduall way of proceeding from the most Simple to the most Compound; and I make them dwell so long upon this Exercise, till they can readily read and write any word not only by copying it, but without any Copy by heart also.

21 And because Arithmeticall cyphers are numbring words I teach to write and to pronounce them also, and to tell the valew of many of them, placed in a certaine order, which we call Numeration.

22 In the fift step I teach how to draw all these words so known a part, into a compleat language, either to be written or spoken, and that materially, formally, or contextually, by putting all words of a kind into Classes by themselves, then hewing those Classes til they become fit to lye in a well ordered fabrick, and lastly, by erecting an Edifice of these so prepared materials.

23 For the materiall constitution I have designed an Exemplary Dictionary, wherein are first placed all words Radicall, whether declinable

clinable or not, as also additionall particles, whether to be joyned, either before or behind with any of them. This I intend shall be done Parissyllabically, so as all the Monosyllables shall goe before the bysyllables, or words of two syllables follow, and after them the trisyllables if any be. Among the declinable, the Nounes shall lead the Van, the Verbes be in the middle and the particles partaking of both, bring up the Reare. Moreover, of the declinables, those of the same declension shall stand by themselves in order, according to the diyers prerogatives of their Terminations, Genders and other relations.

24 After this I lay down Rules how almost an innumerable number of words may be derived from and compounded out of the primitive and simple: so far as to reach and expresse all Things and Conceptions, and how their Radicall signification, may be fitted to them: lastly, how these derivatives may be disposed in Classes answerable to their primitives, for the future use of declining them.

25 For the forming and setting together of words I intend a Grammaticall Directory, wherein I expound by short exemplified Rules, every tribe in the Classes of my Dictionary, and also the differences and other accidents of all words, whether declinable or undeclinable and additionall, or under one, shewing how each tribe of declinables (whether Nouns, Verbs or Particles of this or that Classis (each according to his kind) ought to be declined, how they ought to be joined together, to make up a Phrase, how out of Phrases Sentences, of Sentences periods, and of periods Sections ought to be composed, and that either in proper æquivocall or figurative expressions, as may be most for the embellishing of the context. For the contextual Constitution I intend an historical Text or Discourse, wherein I present all the words, as well primitive as derivative of an whole language, with all the ways of declining, connecting and transnominating them, under the form of one continued History or Discourse. That all the Reall Tasks for Exercises from the beginning hitherto scatteringly set down, may be repeated, together with a true understanding of the co-ordination of the Things ranked in each Classis.

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Having always an eye to the gradation, proportion & accurate choice of Sentences, Periods and the style it self, so as the first part of the said Discourse may consist of short Sentences and Periods, and be written in a low and proper style, the next part of Sentences, &c. neither very short nor very long, but between both, and in a mean style, but that the third may be of more full Sentences, and in a style more sublime and flourishing.

26 In the next step I teach the use of the Mother-tongue, in order to the obtaining of more Languages; shewing how the Mother-tongue of each Nation, (which whether wee will or no, doth use to obtrude it selfe upon us) as a Mistris and Law-giver in the terming of others) may be made the rule and guide to perfect any forreign tongue, so that the emulation now among them may thereby cease, to make them all able to expresse any Thing or Thought, and lastly, to learn them all speedily, shewing how easie it is to one that knoweth his own tongue, the terms of Art belonging to all (as what a Radicall word is, what a Derivative or Compound, what a Termination, Declension, Syntaxis, and what a Phrase, Sentence, Period, &c. are) to learn any other Language whatsoever, and what devise in particular this may be done upon the Latine tongue, and consequently upon other learned and popular Languages, in present esteem.

27 To these purposes therefore (premissing information and instructions both by speech and writing, wheresoever they are needfull) I fit the same Instruments. *viz.* a Dictionary, Directory, and Discourse, the first in the course and order of the same Classes, the second of the same kinde of Rules, the third of the same words, setting the Latine first, and those of other Languages afterwards; and if there be any Idiom, or property in any of them, them, which my Rules will not beare, as in deriving, declining or connecting them, &c. I note them all along by way of Exception or Observation; instilling any Language by this way of paralleling or comparing them, even ten times more easly then otherwise.

28 In the seventh step I exercise my Auditors about Thoughts, shew-

shewing how they ought to enquire after a Thing unknown whether it be or not, To search after it, if it lie hid, where it is, or where it is not: and if it be not as yet, then to finde out the Means, that it may either be, or be in a possibility of being.

29 For the eight step, I employ them upon Thoughts or Conceptions Judicative, teaching them how they ought to examine a Thing of whose existence, and being they are already satisfied, that is, how they ought to approve of it, or disallow; Enquiring what is it, or is not; as well in it selfe, as in relation to other Things. Also why or how the same is or is not, that which it seems to be, and so whether it be true or false.

Then enquiring what that Thing contains, or whether it contains nothing, and why and how it contains, that it doth contain. Moreover whether it doth or acteth or not, whether it suffereth or not, and consequently whether it be simply honest, or necessary profitable or pleasant, possible and easie, to be desired and done. Or on the contrary whether it be dishonest or needlesse, unprofitable or unpleasant, impossible or difficult, and so to be avoided or neglected.

Then lastly, whether yea or no, and in what part and regard, a Thing, containeth any other thing more or lesser whether it so doth or suffereth not. And so whether in respect to another Thing it be more or lesse honest, profitable, pleasant, possible, easie, to be desired, or practised, or the contrary of all or any of these particulars.

30 In the ninth step I verse them in Thoughts Ordinate, for the orderly Disposing and Methodizing of Things, Teaching what is to be first or last thought, said, or written, of any thing. If any thing shall occur that is confused, how it ought to be reduced into order; In speciall in what course those Inventive and Judicative Thoughts, ought with discretion to be brought into the form, either of an Epistle, Discourse or Oration, of a Disputation, Consultation, or System, or entire Body of an Art or Science, and that in such a Method, as the nature of the thing requires, whether Analyticall, Syntheticall, or according to the Modern Authours Syncriticall.

31 And that there may appear a notable proof or example of this

tripartite Method, and all the Exercises of Learning, Reall, Verball and Notionall, may be viewed together at one cast of the eye, wee shall represent the Concords and disagreements, and other relations of all the Things, which we have considered apart in their differences in three continued Columns running parallel, or side by side from top to bottom both by first and second notions, and consequently in their terms of Art.

Shewing how all Naturall Things do like a Tree concur and meet in the root, and partake all of the same sap, and do differ from each other, onely as boughes spreading severall ways, and consequently that they were all at first, and may yet be made by one generall Idea: and furthermore that Artificials, and even Things Mystical themselves, may likewise be squared by the same Rule. And if there appeare any difference in particulars of this or that Classis; we shew that it either proceedeth from the different concurrence of substantial principles, or from a different fashion of the Organs; or from a different intention of the Agent, and so that there is nothing seen in Things naturall, whereunto there may not be found some one or more of Things Artificiall and Mystical to answer, or if not, such as yet are found that such ought by their track to be sought after.

32 In which harmonick One-triple, viz. Naturall, Artificial, Mystical System, or Body, all Arts and Sciences that ever were yet invented, or shall ever be hereafter, are as (to their generall Idea's) implicitly imbosomed, and may be explicitly inserted and subordinated thereunto, that it may appeare, which are Parent, and which coozen Faculties, which of them spring from others, & which have the same common Originals; which exceed in perfection, worth and dignity; how many and what in quality, may yet be invented, and according to what speciall Idea's, they ought to be ordered and distributed; to make the Analogy or Correspondency of naturall Operations compleat and perfect.

33 Towards the acquisition of Civill Prudence, there are also three steps, a comely carriage in outward Manners, a choice of a fit course of private life, and the skill of duly managing a publike Office
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or Employment, if any such shall be offered. In all and each of which things my Scholars are to be thoroughly instructed.

34 Their Manners or Carriage ought to be neat, comly & grave, as well in their countenance and gestures as in their speech, which are to be diversified according to Age, Sex, Way of life, publike Charge, Deserts and Relations to Superiours, Equals and Inferiours.

35 Their Way of life ought be accommodated and fitted to their Genius and disposition, and sometimes to occasions of the Common-wealth, and when publike Exigence requires it, let there be heed taken in the choice of Ministers. For *Mercury* is not made out of every Block.

36 The execution of a Publike Office (whether it be for teaching either in the School or Church, or in taking care of the Affaires and Health of othermen, or in defending their lives and estates in Courts of Justice, or Equity) ought to be dextrous and expeditious, faithfull and conscientious, cleer of Ignorance, Deceit, or any other faults whatsoever.

FINIS.

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Doctor Cyprian Kinner's Vow to the Almighty
G O D, sent from Dantzick the fift of
Aug. 1648, to Samuel Hartlib.

Translated out of the Originall Latine.

TO thee (Eternall God) that first inspired mee with these Thoughts concerning the Education of Youth, do I again most humbly resigne them (imperfect though they be) as the free gifts of thy holy Spirit. Thou that searchest the heart and reins, knowest how much I desire they should be perfected, and what with ardent zeal I endeavour the Reformation of all these School-Disorders. But it is not hid from thee, that I want means answerable to my desires, being now a Sojourner in a strange Land, without estate or subsistence, which the barbarisme of Souldiers by thy permission, hath depriv'd me of, and to this houre detain from me. Thou know'st also that for this whole yeere last past, I have laboured to obtain a poore subsistence, whereby I might finish but a bare Elucidarium or Commentary. O pittie Youth miserably brought up in Schools, which the blood of thy Son hath redeem'd, and stir up someone that may soundly and Christianly lead them in the ways (especially) of true Piety, good Letters, and sober Prudence, least that innocent part of thy flock may be any further seduc'd and led away. And eternally blesse those few (whose Names are best known unto thee) their children and childrens children, that have any way been pleased to accept and favour my weak endeavours. But for me doe as it seemeth good in thine own eyes. And that I may reassume and compleat my former Thoughts, let the beams of thy Wisdom shine upon me, and by thy Power raise up for me such Patrons, as my weaknesse alone could never else have procured. If thou wilt not, thy will
be done



A N A D V E R T I S E M E N T
to the Noble and Generous Lovers
of *L E A R N I N G*.

IF any such (after the favorable perusal of this
generall Draught and Information) shall be
desirous to be more fully informed, concerning
either those Works of Master *Comenius*, which
are to be published, or Doctor *Kinner's* further
Vudertakings and continuation of them; as also
how their assistance & favours may be best con-
veighed vnto the aforesaid Doctors hands, they
may please to send or repair to Master *Hartlib's*
House in the great open Court in Dukes-Place,
and satisfaction shal be given to all their desires.